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ABSTRACT

This paper analyzes changes in seven value areas where there is sharp conflict between the prevailing culture and the counter-culture and where the conflict is of considerable significance to the counselor: (1) response to authority; (2) the value of the past experience of adults; (3) status of women; (4) work and leisure; (5) sexual dimensions of life; (6) nature of security, nature of occupational choice; and (7) the implications for counseling of each value shift. Comparison is made between value changes in the United States and value trends in 16 other countries. (Author)

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VALUES AND COUNSELING IN DIFFERENT COUNTRIES AND CULTURES *

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VALUES AND COUNSELING IN DIFFERENT COUNTRIES AND CULTURES

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If you were to group all of the nations of the world into two parts you would find each in a state of value conflict; and oft times the conflict is violent. The developing nations, on the one hand, are on a crash program to develop their industry and their technology and in so doing they are rapidly adopting some of the traditional values of the industrial nations, such as "unlimited growth", "more and more of everything", "the bigger the better". On the other hand, the technologically developed nations are struggling with a shift from being bureaucratic and thing-oriented societies to becoming nations which place a high value on the quality of living and the importance of people as persons. Neither of these kinds of changes is abrupt and complete; rather they are, to use a motion picture analogy, dissolving, fading in from one value emphasis to the other. In this dissolving process people become confused. They see the situation as ambiguous, they cling to familiar past values while being pushed to an acceptance of the unfamiliar new values. The struggle to maintain the past while living in the present and facing a rapidly changing world can be frightening indeed. In a book published in 1973, entitled We, the Lonely People (Keyes, 1973), the author writes that our society longs for a sense of community, for a comfortable sense of being with people who know us and accept us. At the same time, we desire other things even

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more, such as privacy, mobility and convenience. Yet these values are antithetical to a sense of community, of being involved with others, particularly with our neighbors.

And so the struggle goes on and the counselor is in the midst of it. He or she may counsel with adults who find the new values and expectations uncomfortable and threatening. He may counsel with young people who are torn between loyalty to the values instilled in them by their parents and what they see as the realities of the present. Perhaps most of all the counselor struggles with himself for he, too, has value convictions that are unlike those of his clients, whether younger or older, The question is, can he maintain his own values without projecting these personal values into the all-too-impressionable value structure of his client?

This paper is based upon what I see as value changes and changes in counseling in the United States of America as compared with changes reported to me from professional colleagues in sixteen other countries (Australia, Belgium, Canada. the Republic of China, Czechoslavakia, England, Egypt, India, Iran , Japan, Northern Ireland, the Philippines, the Republic of South Africa, Sweden, Venezuela, Yugoslavia). I feel sure of my conclusions regarding changes in the United States because I have given rather intensive study to the subject over a period of several years. Of course, my conclusions from what I have read are subjective. On the other hand, all that I asked of my colleagues in the other countries was their impressions of value changes in seven of the twelve value areas that I analyzed in my recent book, The World of the Contemporary Counselor (Brenn, 1973). They often felt uncomfortable in generalizing any statement to their entire country. I respect that uneasiness and promised them anonymity. These were carefully selected professional people whom I know personally. Some were former students of mine. The number is small, ranging from only one to four in each country.

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I was able to utilize information from four other international studies. One was The Youth World Survey (Yoshigato , - 1973), conducted in 1972 by the Youth Bureau of the Prime Minister's office in Japan, a study of the responses of 22,000 - youth 18-24 years of age in eleven countries. Seven of these - eleven countries were the same as those which istudied.-

The second was not a study of youth but of guidance de-- velopments in eighteen countries, a study published in 1969 for UNESCO by a most esteemed colleague, Richard Bertrand of Brussels (Bertrand, 1969). A third was a special 1973 issue of The School Guidance Worker (see references), published by the Guidance Center of the University of Toronto, Canada, containing reports on guidance developments in eight countries. The fourth was a 1973 UNESCO study by Pierre Dominicéentitled Young People's Attitudes to School, the Adult World and Employment (Dominicé, 1973).

The most recent report I have seen on youth and their - values in the United States is a study made during last summer of 26,000 high school students who are listed in Who's Who among American High School Students (Who's Who, 1973). Obviously , - this is a selected sample of students who rank very high in academic performance.

A complete reference citation to each of these studies - is provided at the end of this paper. It is obvious that be- cause of time limitations I will be able to cite only a few - facts or conclusions from these studies, but you should know - that I was influenced by them as well as the study which I conducted.

The value areas selected for study are those which seemed most appropriate to an audience deeply concerned with counseling in various parts of the world. These value areas are:

7-3 1. One's response to authority

10-1 2. The value placed upon the past experience of adults

5-5 3. The status of women in the society of which - they are a part

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5-2 4. The assumption that work is a virtue and that leisure must be justified

8-3 5. Assumtions regarding the sexual dimensions of life

5-4 6. The nature of security

3 ? 7. The nature of occupational choice

One's Response to Authority

The prevailing concept is that parents have authority - over their children, that teachers have authority over their students, that officers of the law have authority over citizens . One respects authoriry and responds to it, even though at times reluctantly. The prevailing concept is that unless one respects such authority, the family crumbles, the school becomes a shambles, and society disentegrates. This attitude is held by almost all adults and some youth.

Referring now to the United States: there is a sizeable minority of youth who do not accept this unqualified respect - for authority. In some situations this minority becomes a majority. Such youth, and I am speaking here of those within an age range of roughly 15 to 25 years, question the wisdom of - their elders in assuming authority over them. They may accept - such suthority, but with suspicion and resentment, sometimes - covert, sometimes acted out, It has always been thus with young, but there is ample evidence to suggest that the past decade or so has witnessed more doubt and more overt resentment than in - precious generations. The home smothers them, the school is a prision, and society doesn't understand their needs and their - growing sense of independence. So it is with the young and authority.-

In other countries: there was a wide range of responses. Since I cannot quote each statement I have sorted them into - three groups--(1) those whose responses seemed closest to the "growing edge" of what I had described as the situation in the United States, (2) those furthest from our situation and (3) the

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inevitable middle group where the situation seemed neither close to nor far from my impressions of the United States youth. I wonder if you could guess those closest to the United States in the matter of response to authority? (pause) Canada, India, Japan, Northern Ireland, the Philippines, Sweden and Venezuela . - Those furthest away (most responsive to authority) appear to be Egypt, Iran and South Africa. (In South Africa it is the Afrikaans--whites of Dutch descent, the African black, the Indian and the colored populations who are seen responsible to authority and tradition. The English-speaking Whites are reported as less so.) The middle group, where the responses were somewhat - indeterminate and cautious, consisted of Australia, Belgium , Czechoslovakia, the Republic of China, England and Yugoslavia.

It is interesting to note in the Japanese-initiated study of youth in eleven countries that I mentioned earlier, the question was asked, "If you are dissatisfied with society, what attitude do you think you would take?" Fifty-four per cent of the United States respondents said that they would "actively resort to a variety of measures so long as the means are permitted by law".This is substantially higher than any other country except Switzerland with 46 per cent reporting an activist attitude. Japan, England and Sweden had about 10 per cent less than - Switzerland.-

The implications of this value shift for counseling are not clear except for one conclusion. In those societies, or even sub-cultures, where there is suspicion of authority, the counselor would be more effective if he were not a part of the administrative hierarchy. This is not easy to achieve, since the administrator may see the counselor as part of his administrative staff. Beyond this, the counselor himself may have overt or covert ambitions to be a part of the power structure. But in the - developing societies where social change is rapid or in socially repressed and resentful societies, the effectiveness of the counseling relationship may be seriously reduced if the counselor - is seen as an authority figure.

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Value Emphasis Placed upon Past Experience of Adults

The prevailing concept of adults is that the young should profit from the past experience of their elders. The chilhood - experiences and work experiences of parents are frequently and earnestly passed on to children and youth. The parent or the - teacher wants to be helpful, to have the youth avoid the mistakes he made or to do the "right" thing as the adult had found it to be right.-

In the United States: there is a considerable tendency - for the young to pay little attention to the past experiences - of the adult. "One learns from experiences," yes, but more from one's own experience than from that of ever-concerned adults. The reason si simple, the world of the adult is not the world - the youth is living in today and yesterday's experiences may have only a limited value for youth. There has always been this - questioning of the adult's past experience, but the more rapid the social and or technological change in a society, the greater the gap between yesterday and today. It is often cruelly true - that the childhood and early work experiences of the adult with which he wishes to help the youth are a long distance from the present world of which the youth is keenly aware.

In other countries: there is again a range, but ten of - the sixteen countries report youthful response to past experi - ence as similar to that seen in the United States - Australia , Belgium, Canada, England, Egypt, Japan, South Africa, Sweden , Venezuela and Yugoslavia. The past is revered only in Iran. I am keenly conscious of the fact that in this grouping of re- sponses from the various countries I am dependent only upon my subjective determination of the written responses. For a few - countries my personal knowledge of the country has aided the in terpretation.

The implications for counseling in this area seem obvi - ous. The counselor must be aware of his tendency to reason from past experience. Counseling clients may listen politely to the

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counselor's recital of "what I have learned, "but the time may be largely wasted. In fact, it is difficult for the counselor to see how his past world compares with the client's present - world.

It seems to me that the safe way is to focus upon the - present and possible future. No matter how hard we strive to do this, the past will intrude more than is justified. To be sure, we have all learned from our pasts, but how much of what we have learned fits the present? "Aye, there's the rub".

The Status of Women in the Society of Which They Are a Part

The prevailing concept is that of woman as mother and hommemaker. The hysband is the chief breadwinner and men are in primary positions of authority and responsibility: a "masculine society."

In the United States: there is rapid growth of equality between men and women in some areas of society, though income discriminations are still large. Recent laws providing legal - equality have been passed or are pending; we are beginning to accept woman as a person in her own right, equal to man.

It is interesting to note that the highly selected U.S. A. Who's Who in High School group come on very strong for the equal status of women in our society. (Parenthetically, I digress to comment on the Women's Rights Amendment to the United States Constitution. At this date of writing the Amendment has been approved by state legislatures in 33 states out of the 38 states needed to confirm it. This Amendment gives married women, for example, complete equality with their husbands in all legal and economic matters. In 1964 the Civil Rights Law became effective, establishing equal pay for women and men in - the same job.) Now back to the youth study. Seventytwo per cent of the Who's Who high school juniors and seniors support the Equal Rights Amendment and 98 per cent the equal pay law. Seventy-five per cent would vote for a qualified woman as presi - dential candidate. This Who's Who group is a select group and

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these are probably higher figures than might be found for the full range of high school students or the adult population.

In spite of the 1964 law there is still economic discrimination against women. In the professions and the academic realm for example, Women in Psychology--a committee of the American Psychological Association (Report, 1973), indicates that women make up 37 per cent of the instructor rank in university departments of psychology, but only 7 per cent of the full professor rank. This is true even though faculty women are apparently a highly selected group--only 10 per cent of psychology faculty are yomen, although 25 per cent of the doctorates are awarded to women. As to salary, one-third of the departments reported that men have higher salaries as every academic rank except for that of instructor. Nepotism rules and vagueness about leave for pregnant mothers also discriminate against women. The situation is improving, but the improvement starts from a fairly low level.

In other countries: there is an almost expected grouping of those resembling the changes in the United States: They are Australia, Canada Czechoslovakia, Sweden and Yugo lavia. Those apparently resembling the United States trends the least appear to be India, Japan, Northern Ireland, South Africa and Venezuela. Responses from the other countries gave me mixed signals. Certainly in Belgium, England and Iran women in top educational levels are visibly gaining in equal attention and rights.

The implications for counselors of these shifts in the status of women in any society are crystal clear. Present women's rights and options should be well know by the counselor and his clients be given full support in utilizing them. It is reasonable to suspect that both men and women counselors may be reluctant to accept the fact that their younger women clients have more opportunities and rights than they had at the same age. Counselors can be unconsciously traditional and limiting in many ways with regard to young women. They can discourage girls and women from entering some occupations because "so few

women are presently employed in that occupation". Studies in our country indicate that fewer and fewer girls and women normally choose occupations in the fields commonly thought to be those - most suitable for women--secretarial, teaching, nursing, librarian, etc. This disturbs some counselors and they attempt to encourage or persuade girls to enter the traditionally "respectable" fields for women. Other counselors may be troubled when a girl states that she does not expect to marry, either presently or at any time. Thus aversive reinforcement is all too frequently demonstrated.

I do not see counselors as necessarily fighting for women's rights, although it would be entirely appropriate.

What I do see as essential for each counselor is that he oppose the common steretype of woman's "expected" place in the world and that he or she provide for women clients the same - range of occupational and social options that he provides for - men clients. What matter if it is harder for women to get into some occupations or that some women do not include marriage in their plans? These are the problems of the client, not the counselor. The counselor's role is to provide, ungrudgingly, wide - options of choice and to be informed about woman's occupational world in a positive sense, not a negative one.

The Assumption that Work Is a Virtue and that Leisure Must Be Justified

The prevailing concept among at least the older members of our society is that work of any kind is a virtue and that leisure must be justified--the meaning of work is less important - than the fact of work; everyone should work and "leisure is - loafing".

In the United States: the meaning of work is important - to young people. The extent to which it contributes to human - welfare is stressed by many youth those from less affluent families question work for its own sake, feel that family or society owes them some support. Leisure, on the other hand, is con-

sidered important for creative and personal purposes.

In other countries: in the concepts of work and leisure there is a large commonality between youth of the United States and those of Australia, Canada, England, Sweden and Yugoslavia. These concepts appeared in rather sharp contrast with those reported from Egypt and Iran. The picture is somewhat less clear with regard to the responses form the remaining countries of the study. The placement of Sweden and Yugoslavia in the greater leisure group is supported in the Japanese study. One statement, "Money is for spending and not for saving," is accepted by 85 per cent of the Yugoslavian youth and 80 per cent of the Swedish youth. These are far higher percentages of acceptance than from any other of the eleven countries.-

There are sharp contrasts in concepts of work an leisure among different segments of any society. I am sure that Professor Halmos will deal such sub-culture contrasts in his later paper. Some youth are able to think about the differential meaningfulness of various occupations because they have a supportive, family, do not have to have a job at any price, have reached the upper levels of educational exploration or, for these or other reasons, simply want their lives to count for something. These young people will pause and question whether all virtue is bound up with work and none associated with leisure. I have just returned from a colloquium on work held by the Institute of Higher Studies in Brussels and at which I spoke on "The Psychological Dimensions of Work and Leisure". It is this binding together of work and leisure in one's day or week to which I think the counselor can contribute. For the older generation it may be that work must remain the focus of living and the way out is to broaden "work" to mean both employed activity and work which is meaningful but not paid for.

But for many in the world, and the number is increasing in the industrialized societies, employed work--the job--gives little personal satisfaction or meaning to life. If the counselor's client is to see meaning in life, it will be because the

counselor helps his client plan for total living, of which the occupation is only a part. If the counselor perceives his task to be limited to helpingo his client to finding only an occupation, then the client will expect the occupation to be his sole concern in life. In many occupations, he will be greatly disillusioned by the reality and be ill prepared to face it. The counselor has not discharged his full responsibility when this occurs. He should have helped his client see the satisfactions to be gotten from the occupation. If satisfactions are limited indeed in a given occupation, he should have helped the client focus upon and train for non-employed experiences which could bring meaning into life, meaning of either a creative nature or that which contributes to the welfare of others.

Other youth in any country, and again they are many, do not look for meaning--they only want a job and some economic security. They do not see that they have the privilege of looking for meaningful work. They need a job for survival purpose. Yet it is these youth and adults who are likely to end up with a routine or dead-end job. Life becomes drab for them if the job is all they have, or they drift from job to job, looking for "something better". Had the counselor helped these people to see beyond the job to a meaningful use of leisure in their lives, the picture would be brighter. Otherwise, it is a can of beer and the T.V. at night and a marginal or even degrading job during the day. Life can be richer than that. The counselor, even the "vocational" counselor, can help bring it about. This is true vocational counseling, planning for a vocation, a life, of which the occupation is only a part. Clients often expect great things of us. Can we live up to greatness?

I paused at this point in the writing of this paper and decided that I did not have adequate time to be equally explicit in the treatment of the other three value areas. So allow me to present only a highly condensed version of the next three value areas.

Assumptions Regarding the Sexual Dimensions of Life

In the United States: most young people consider sexual behavior as normal for pleasure and in increasing the richness of life; reproduction is secondary and should be planned.

In other countries: the responses from 8 countries suggest an agreement with the statement above--Australia, Belgium, Czechoslovakia, England, South Africa (English-speaking whites), Sweden, Venezuela, Yugoslavia. Much more traditional sexual behaviors were indicated by the responses from Egypt, India and Northern Ireland. Japan's study of the youth in eleven countries gives some support to this grouping. To the statement "Premarital sex relations are all right even if the parties concerned are not in love", the highest proportion accepting was for the youth in Sweden (40 per cent), while the lowest proportion was in India (5 per cent). Vance Packard's book, The Sexual Wilderness (Pachard, 1968), suggests that American Youth are more conservative in sexual behavior than are the youth of several other countries--Germany, England and Norway, for example.

Why is this a value area of concern to the counselor? For the same reasons given in the discussion of the women's status, the rigidity of the counselor's attitudes. This is an area where the taboos are particularly strong and where the older have always disagreed with the younger. So counselors are likely to have a particularly strong set in this area and if this set shows the relationship between counselor and client is adversely affected.

Beyond this, both men and women who find homosexual relationships and behaviors satisfying are now surfacing and finding it possible to become visible. Here the counselor will again have to face his attitudes. There are no homosexuals. There are people with homosexual feelings, who may or may not engage in homosexual behavior, but seldom if ever should the total person be labeled homosexual. The counselor who himself or herself has heterosexual feelings is likely to feel uneasy or even repelled by someone he thinks is "a homosexual". He is strongly conditioned by his society to think that only heterosexuality is

"natural" , all else is unnatural or abnormal. Yet homosexual behavior can seldom be detected by even careful observation. People you pass on the street every day or who are respected guests in your home may have homosexual feelings or engage in homosexual behavior, yet you be completely unaware of it. This is as it should be. The sexual behavior of a client is really none of the average counselor's business.

The counselor, of all people, should use great care not to allow his sexual feelings and superstitions to reduce the quality of the counseling relationship or the amount of assistance he can give to the client. Young people are currently quite open about their sex attitudes and even behavior. The older adult who is the counselor should not permit the impact of this openness upon his more traditional attitudes to impair the counseling relationship, whether it be primarily vocational, educational or therapeutic.

The Nature of Security

In the United States: youth in particular question the adequacy of such traditional security criteria as money in the bank, insurance against illness or unemployment, etc.; even the poor are uncertain of the constant value of more because of inflation: some youth at all levels seek security within themselves as to purpose and usefulness.

In the other countries: the agreement with the above was rather sparse--only the responses from Australia, Belgium, Canada, Sweden and Yugoslavia seemed to harmonize with what I had described as a tend in the United States. The responses from Egypt, the Republic of China, India and South Afirca stressed economic security the most. In some countries economic and health security are subsidized by the national goverment (for example, England, Csechoslovakia, Sweden and Yugoslavia) . Some of my correspondents from these countries feel that although youth may be relieved of outer security, they are not seeking inner security. This has not been my experience. When a young person occasionally lets down his guard and permits you to share his inner self with him, you find that he is seeking

for something more real to him than the possession of things and insurance against starvation or illness. This is more true, of course, in the industrially developed countries than in the developed countries. Here starvation and death are often very near and security means protection against them.-

Let me cite a few items from the Japanese study of youth which bear upon security. To the statement "Human wisdom will avoid another World War" about half the youth in the majority of the countries agreed. But more security seemed apparent in four of the countries--Yugoslavia (80 per cent), with Brazil, India and Japan following closely. The least optimistic youth were in Switzerland. To the statement "We will have a better society to live in 30 years from now," again Yugoslavia felt the greatest security, with 85 per cent agreeing with the statement. Lowest in such a belief were those in Switzerland, France and Sweden.

The range of agreement to the statement "One should not get too deeply involved in the affairs of friends" was from 69 per cent (Japan) to 12 per cent (France). To the question "Are you a believer in any religion?" 75 per cent of the Japanese youth chose the alternative "Have no interst in religion." At the other end of the scale were the youth of the Philippines and India, with a high interest in religion.

All of these choices--peace, a better society, sharing oneself with friends, and the possession of a religious faith--are dimensions of inner security. The world-wide situation is complex indeed, but change for various reasons is most apparent. The counselor can ask himself or herself, "What is my greatest security--and can I allow my clients to see security differently than I do?

The Nature of Occupational Choice

In the United States: the impermanence of many occupations is assumed; one prepares carefully but with the tendency to assume that this may not last, that one will change occupations several times during one's life; that depth of preparation must be accompanied by sensitiveness to change; that what you learn is less important than knowing how to learn the new and the changing.

I may have written this statement of trends as more of a generalization than is justified. Either that or the situation in the United States is indeed different, for only Australia, Belgium and Sweden reported conditions at all similar to ours. Most respondents balked on the assumed impermanence of occupations, stating that their youth made choices more frequently on assumptions of life permanence.

A minor tendency was reported from some countries for youth to mix schooling and job experience or to "stop out" for a time gain job experience, reassess their goals, or recoup financially. In our country this is a fairly common practice. In my home university, Arizona State University, a recently completed study shows that 15 per cent of the freshmen withdraw during their first year, but almost all return after a time. In 1972-73, for example, 2,100 freshmen withdrew, but 2,200 former withdrawals returned that same year. These are beginning to be called "stop-outs" rather than "drop-outs." Our Student Counseling Center reports more freshmen and more seniors seeking a counselor than any other group, freshmen because of the strain of a new environment and the seniors because they are leaving a familiar environment and facing a new one.

Counselors in all countries which are subject to frequent industrial, technological and social changes can help their clients face the reality of a shifting occupational emphasis. Temporary changes are frequently found during the upheavals of a nation at war. The world-wide energy crisis is a different matter.

Large reductions in some occupations and bulges in others will not all be temporary. In the United States, for example, the layoff of hundreds of thousands of workers from automobile companies manufacturing large cars and from airplane factories (fewer scheduled flights) will not be temporary because our energy crisis is not temporary. Most of these workers must reassess and retrain. Thousands of elementary school teachers must retrain also, as the birth rate declines. The role of middle management in business is changed radically in companies where there is large-scale use of computers for operations and development functions. Some middle management workers cannot adjust to the change and they, too, must relocate.

All of these changes and the appearance annually of hundreds of new occupations should cue in the counselors to help clients plan for change. This planning, of course, is related to the planning for work and leisure discussed earlier.-

A Glance at Counseling Changes and a Concluding Statement

I had hoped to comment on counseling changes in various countries, but that would amount to another paper. I had provided a brief summary of changes in counseling in the United States to which respondents in other countries would react. This thumbnail sketch of the growing edge of counseling in the United States comments upon councelors who work with groups as much as with individuals, groups in which the counselor facilitates each member of the group to learn about himself from other; counselors who try to understand "the world of the client" in order to understand the client's values and pressures; counselors in schools who work help teachers as well as students, helping teachers with inter-personal relationship problems in the classroom; counselors who try to help students see school experiences in their relation to the out-of-school education of the student; "vocational counseling" that is seen more often as "career coun

seling" ; life goals and satisfactions are stressed, with occupa tional choice " only a part of the whole.

In fairly general terms I can report that counseling - changes in Canada and Sweden resemble those taking place in the United States. In almost half of the countries the developments do not resemble those in the United States (Czechoslovakia, Egypt, Iran, Northern Ireland, South Africa and Yugoslavia. I am not suggesting that they <u>should</u> resemble ours. Each society develops counseling out of its own political, educational and social structure. I can report only upon some of the counseling developments in the United States that are useful for us and - that they have developed out of the changing value structures - that we have reported upon. Whether what we are doing is helpful to the counseling needs of any other country, certainly not by us. I have participated in the beginning stages of counseling in several countries, England, China and South Africa for example, and in each case have followed the principle that it is - wrong to assume that what is good for us is necessarily good - for anyone else. I can describe our successes and failures, but I am loathe to suggest what these mean for another culture. Again speaking of sub-cultures in our own society, we have found that counselors for the various ethnic cultures or the inner - city culture should be drawn from that particular sub-culture . We have learned this painfully at times and it has made me sensitive about cultural differences and the danger of imposing - our values upon the people of another country.-

This report makes clear that value changes occur the counseling patterns that develop to meet these changes vary widely from country to country. Changes that appear to be similar to - those in the United States are found in ten countries of this - study in the value area of "authority" and in nine countries in the value area of "sex attitudes and behaviors". Yet the counseling developments appear to be similar in only the two countries just mentioned, Canada and Sweden. A side comment of some interest to me is that value changes in Sweden appear to be similar to changes in the United States in all seven areas studied. Aus

tralia follows, with similarities in six areas, Canada and Yugoslavia in five.

As I have read the surveys of counseling mentioned at the beginning of this paper and have reflected upon the data of my own study, a conclusion known to all of you is very apparent---- counseling begins in most countries as vocational guidance. For some the next step is to include educational guidance. And for some countries the development of counseling has not gone beyond this stage. I believe that counseling should develop beyond the vocational guidance level. There are other areas of human need that are just as important as the choice of an ocupation. particularly in schools and colleges, these other areas may be of more inmediate importance to the student-client. Some of these needs are suggested in the values areas included in this paper, others are discussed in my book earlier mentioned. The World of the Contemporary Counselor. As times change, needs change, needs that are different from those can be met by any ever-so-good vocational guidance system.

Let me conclude on a more forward-looking note. My comments upon man's slowness in accepting the reality of change and acting upon it could be seen as the reactions of a pessimist. Far from it. I am more confident than ever that man will make it, slowly, painfully, with many plateaus of stagnation and regression, but relentlessly moving forward. He has in the past and he has done so by focussing upon images of the future. This is how man has always moved from chaos to organization, from brutality to islands of beauty and incidents of great compassion. He has done this by dreaming on the future and having those images become his motivation to activity; by having today's fantasy become tomorrow's reality. To focus only on the present is as clearly suicidal as to focus only on the past. "Man is the only animal able to pass the frontier of present reality", one humanist writes (Polak, 1973). We will shape the future by our present images or we will die as a world. We have dreamed and acted

upon our dreams before--we will do it again.-

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